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A SYNOPSIS OF BIBLE DOCTRINE

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DOCTRINE OF THE SCRIPTURES

I. INTRODUCTION

A. Terminology. 1. **Bible.** Derived from *biblion,* "roll" or "book" (Luke 4:17). 2. **Scripture.** Used in N.T. of the sacred books of O.T. which were regarded as inspired (II Tim. 3:16; Rom. 3:2). Also used in N.T. of other parts of N.T. (II Peter 3:16). 3. **Word of God.** Used of both O.T. and N.T. in written form (Matt. 15:6; John 10:35; Heb. 4:12).

B. Attitudes Toward the Bible. 1. **Rationalism.** a. Extreme form denies the possibility of any supernatural revelation. b. Moderate form admits possibility of divine revelation, but human mind is final judge of revelation. 2. **Romanism.** Bible is the product of the church, therefore the Bible is not the sole or final authority. 3. **Mysticism.** Experience is authoritative along with the Bible. 4. **Neoorthodoxy.** The Bible is a fallible witness to the revelation of God in the Word, Christ. 5. **Cults.** The Bible and the writings of the particular cult's leader are equally authoritative. 6. **Orthodoxy.** The Bible alone is the ground of authority.

C. The Wonders of the Bible. 1. Its formation. 1500 years. 2. **Its unity.** About 40 different authors, yet one book. 3. **Its preservation.** 4. **Its subject matter.** 5. **Its influence.**

II. REVELATION

A. Definition. "The disclosing to others of what was before unknown to them."

B. Means of Revelation. 1. Through nature (Rom. 1:18-21; Ps. 19). 2. Through providential dealings (Rom. 8:28). 3. Through preservation of the universe (Col. 1:17). 4. Through miracles (John 2:11). 5. Through direct communication (Acts 22:17-21). 6. Through Christ (John 1:14). 7. Through the Bible (I John 5:9-12).

III. INSPIRATION

A. Definition. Inspiration is God's superintending of human authors so that using their own individual personalities they composed and recorded without error His revelation to man in the words of the original autographs.

B. Theories of Inspiration. 1. **Natural**—no supernatural element involved. Bible was written by men of great genius. 2. **Mystical or illumination.** Writers of Scripture were Spirit-filled just as Christians today can be. 3. **Dictation or mechanical.** Writers of Scripture were passive instruments in God's hand like typewriters on which He wrote. Admittedly, parts of the Bible were dictated (e.g., Ten Commandments). 4. **Partial.** Only the unknowable parts of the Bible were inspired (e.g., creation, spiritual concepts). 5. **Conceptual.** Concepts but not words were inspired. 6. **Degree.** Writers were more inspired than ordinary men. 7. **Neoorthodox.** Human writers could only produce a record with errors. 8. **Verbal, plenary.** This is the true doctrine and means that the very words (verbal) and all of them (plenary) were inspired in the sense of the definition above. 9. **Fallible inspiration.** An increasingly popular theory that the Bible is inspired but not without error.

C. Distinctives of Verbal, Plenary Inspiration. 1. The true doctrine concerns the original manuscripts. 2. It extends to the actual words. 3. It views God as superintending, not dictating. 4. It includes inerrancy.

D. Proof of Verbal, Plenary Inspiration. 1. II Timothy 3:16. *Theopneustos,* God-breathed. Affirms that God is author of Scripture and that Scripture is the product of His creative breath. 2. II Peter 1.21. The "how" of inspiration—men "borne along" by Spirit. 3. Specific commands to write the word of the Lord (Exodus 17:14; Jer. 30:2). 4. The formula of quotation (Matt. 15:4; Acts 28:25). 5. Jesus' use of Scripture (Matt. 5:17; John 10:35). 6. N.T. asserts that other parts of the N.T. are Scripture (I Tim. 5:17; II Peter 3:16). 7. Writers were conscious of writing God's word (I Cor, 2:13; I Peter 1:11-12).

E. Proofs of Inerrancy. 1. The trustworthiness of God's character (John 17:3; Rom. 3:4). 2. The teaching of Christ (Matt. 5:17; John 10:35). 3. Arguments based on a word or form of a word (Gal. 3:16, "seed"; Matt. 22:31-32, "am").

IV. CANONICITY

A. Fundamental Considerations. 1. The Bible is self-authenticating and church coun-

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cils have only recognized the authority inherent in the books themselves. 2. God guided the councils so that the canon was recognized.

B. The Canon of the O.T. 1. Some assert that all books of the O.T. canon were collected and recognized by Ezra (5th cent. B.C.). 2. The N.T. refers to the O.T. as Scripture (Matt. 23:35, the equivalent of saying, "From Genesis to Malachi"; cf. Matt. 21:42; 22:29). 3. The Synod of Jamnia (A.D. 90). A teaching house of rabbis who recognized the books of the O.T., though some questioned Esther, Ecclesiastes, Song of Solomon.

C. The Principles of the Canonicity of N.T. Books. 1. **Apostolicity.** Was the book written or backed by an apostle? 2. **Content.** Was it of sufficient spiritual character? 3. **Universality.** Was it widely accepted? 4. **Inspiration.** Did it give internal evidence of inspiration?

D. The Formation of the N.T. Canon. 1. The period of the apostles. They claimed authority for their writings (I Thess. 5:27; Col. 4:16). 2. The postapostolic period. All recognized except Hebrews, II Peter, II and III John. 3. The Council of Carthage, 397, listed the 27 canonical N.T. books.

V. ILLUMINATION

A. In Relation to the Unsaved. 1. The need (I Cor. 2:14; II Cor. 4:4). 2. The Spirit's convicting ministry (John 16:7-11).

B. In Relation to the Christian. 1. The need (I Cor. 2:10-12; 3:2). 2. The Spirit's teaching ministry (John 16:13-15).

VI. INTERPRETATION

A. Principles of Interpretation. 1. Interpret grammatically and historically. 2. Interpret according to the immediate and wider contexts. 3. Interpret in harmony with the whole Bible by comparing scripture with scripture.

B. General Divisions of the Bible. 1. **O.T.** a. Historical books—Genesis to Esther. b. Poetical books—Job to Song of Solomon. c. Prophetic books—Isaiah to Malachi. 2. **N.T.** a. Gospels—Matthew to John. b. History—Acts. c. Epistles—Romans to Jude. d. Prophecy—Revelation.

C. Biblical Covenants. 1. **Noahic** covenant (Gen. 8:20-22). 2. **Abrahamic** covenant (Gen. 12:1-3). 3. **Mosaic** covenant (Exodus 19:3—40:38). 4. **Palestinian** covenant (Deut. 30). 5. **Davidic** covenant (II Sam. 7:5-17). 6. **New** covenant (Jer. 31:31-34; Matt. 26:28).

THE DOCTRINE OF GOD

I. THE EXISTENCE OF GOD

A. Naturalistic Arguments for Existence. 1. **Cosmological** (*cosmos,* "world"). The universe is an effect which connotes an adequate cause, and the only sufficient cause is God (Ps. 19:1). 2. **Teleological** (*telos,* "end"). The universe not only proves a maker but also a designer (Rom. 1:18-20). There is observable purpose in the universe which argues for the existence of God as its designer. 3. **Anthropoligical** (*anthropos,* "man"). Since man is a moral and intellectual being, he must have had a maker who is also a moral and intelligent being (Acts 17:29). Man's moral nature, religious instincts, conscience, and emotional nature argue for existence of God. 4. **Ontological** (*on,* "being"). Man has the idea of the Most Perfect Being. This idea includes the idea of existence, since a being, otherwise perfect, who did not exist would not be as perfect as a perfect being who did exist. Therefore, since the idea of existence is contained in the idea of the Most Perfect Being, the Most Perfect Being must exist.

B. Biblical Arguments for Existence. Biblical writers both assume and argue the existence of God.

II. THE ATTRIBUTES OF GOD

A. Definition. An attribute is a property intrinsic to its subject and by which the subject is distinguished or identified.

B. Classifications. Most systems of classifying the attributes are based on the fat that some attributes belong to God alone (e.g., infinity) and some are found in a limited and relative sense in man (e.g., love); thus, incommunicable and communicable; absolute and relative; immanent and transitive; constitutional and those pertaining to personality.

C. Description. (Absolute, incommunicable, or constitutional attributes Nos. 1-7.) 1. **Simplicity.** a. Meaning. God is uncompounded, incomplex, indivisible. b. Scripture. John 4:24. c. Problem. Does simplicity invalidate doctrine of the Trinity? No, because simplicity has to do with God's essence, and Trinity with His subsistence. 2. **Unity.** a. Meaning. God is one. b. Scripture. Deuteronomy 6:4. 3. **Infinity.** a. Meaning. Without termination and finitude. b. Scripture. Acts 17:28; I Kings 8:27. 4. **Eternity.** a. Meaning. Free from succession of time. b. Scripture. Genesis 21:33; Psalm 90:2. c. Problem. Is time unreal to God? No, He recognizes successiveness of events, but all past, present, and future events are equally vivid to Him. 5. **Immutability.** a. Meaning. God is unchanging and unchangeable. b. Scripture. James 1:17. c. Problem. Does God change His mind or repent (Gen. 6:6)? This is apparent and from our viewpoint; or this is an expression of God's permissive decree. 6. **Omnipresence.** a. Meaning. God is everywhere (not in everyting; that is pantheism). b. Scripture. Psalm 139:7-12. 7.

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Sovereignty. a. Meaning. God is the supreme ruler. b. Scripture. Ephesians 1. (Relative, communicable, or personality attributes Nos. 8–13.) 8. **Omniscience.** a. Meaning. God knows all actual and possible things. b. Scripture. Matt. 11:21. 9. **Justice.** a. Meaning. Moral equity, "no respect of persons." b. Scripture. Acts 17:31. 10. **Love.** a. Meaning. God seeking the highest good of displaying His own glory. b. Scripture. Ephesians 2:4–5. 11. **Truth.** a. Meaning. Agreement to and consistency with all that is represented by God Himself. b. Scripture. John 14:6. 12. **Freedom.** a. Meaning. Independence from His creatures. b. Scripture. Isaiah 40:13–14. 13. **Omnipotence.** a. Meaning. All power. b. Scripture. Revelation 19:6. 14. **Holiness.** a. Meaning. Righteous. b. Scripture. I John 1:5.

III. THE NAMES OF GOD

A. Primary O.T. Names. 1. **Jehovah** (YHWH). a. Meaning. Self-existent one from Exodus 3:14, "I AM THAT I AM." b. Characteristics. It is a name of relationship between the true God and His people and, when used, emphasizes God's holiness, hatred of sin, and love of sinners. 2. **Elohim.** a. Meaning. Strong one. b. Characteristics. Used of the true God and heathen gods. It is a plural word and is the plural of majesty. The plural does allow for the subsequent revelation of the Trinity in the N.T. but does not teach the Trinity per se. 3. **Adonai.** a. Meaning. Lord. b. Characteristics. Used of men and of God and indicates the master-servant relationship.

B. Compound O.T. Names. 1. **With El.** a. *El Elyon,* translated the Most High (lit., the strongest strong one, Isa. 14:13–14). b. *El Roi,* the Strong One who sees (Gen. 16:13). c. *El Shaddai,* Almighty God (Gen. 17:1–20). d. *El Olam,* Everlasting God (Isa. 40:28). 2. **With Jehovah.** a. *Jehovah Jireh,* the Lord will provide (Gen. 22:13–14). b. *Jehovah Nissi,* the Lord my banner (Exodus 17:15). c. *Jehovah Shalom,* the Lord is peace (Judges 6:24). d. *Jehovah Sabbaoth,* the Lord of hosts (I Sam. 1:3). e. *Jehovah Maccaddeshcem,* the Lord thy Sanctifier (Exodus 31:13). f. *Jehovah Raah,* the Lord is my Sheperd (Ps. 23:1). g. *Jehovah Tsidkenu,* the Lord our righteousness (Jer. 23:6). h. *Jehovah El Gmolah,* the Lord God of recompense (Jer. 51:56). i. *Jehovah Nakeh,* the Lord that smiteth (Ezek. 7:9). j. *Jehovah Shammah,* the Lord who is present (Ezek. 48:35).

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IV. THE DECREE OF GOD

A. Definition. "The decree of God is His eternal purpose, according to the counsel of His own will, whereby, for His own glory, He hath foreordained whatsoever comes to pass."

B. Terms Involved. 1. **Omniscience.** Knowledge of all things, actual and possible. 2. **Foreknowledge.** Prior knowledge of all things included in the actual course of events. 3. **Predestination.** The predetermining of the destiny of the elect. 4. **Retribution.** Deserved punishment. 5. **Election.** God's choosing a people for Himself. 6. **Preterition.** Passing by of the nonelect.

C. Nature of the Decree. 1. There is only one decree involving everything, though in the outworking of events there is successiveness. There is also a convenient distinction between directive and permissive decrees. 2. The decree is all-inclusive (Eph. 1:11) although God does not sustain the same relationship to each thing in the decree. 3. All the desires of God are not necessarily incorporated into His plan. 4. What God has decreed is ultimately for His own glory. 5. Wrong is never made right simply because sin was included as part of God's purpose.

D. Objections to the Decree. 1. It is inconsistent with human freedom. (But all means like prayer and witnessing are part of His plan.) 2. The decree makes God the author of sin. (Although God has included sin in His plan, He is never responsible for the committing of sin.) 3. The doctrine of decree is the same as fatalism. (Fatalism emphasizes only ends, and makes chance, not God, the governing power.)

V. THE TRINITY

A. Definition. There is only one God, but in the unity of the Godhead there are three eternal and coequal persons, the same in substance but distinct in subsistence.

B. Proof. 1. **O.T. intimations.** The O.T. does not reveal the Trinity but it allows for the later revelation of it. a. Passages which use the plural word *Elohim* and plural pronouns referring to God (Gen. 1:1, 26; Isa. 6:8). b. Passages which speak of the Angel of Jehovah (Gen. 22:11, 15–16). 2. **N.T. confirmation.** In the N.T. there is clear revelation that Father, Son, and Spirit are God; thus a Triunity or Trinity (neither is a biblical word). a. The Father is God (John 6:27; Eph. 4:6). b. Jesus Christ is God (Heb. 1:8). c. The Spirit is God (Acts 5:3–4). d. The Three Persons are associated equally and as one (Matt. 28:19, "name"; II Cor. 13:14).

VI. THE FATHER

A. The Relationships of the Father. 1. Father over all creation (Acts 17:29). 2. Father of the nation Israel (Exodus 4:22). 3. Father of the Lord Jesus Christ (Matt. 3:17). 4. Father of believers in Christ (Gal. 3:26).

B. The Particular Works of the Father. 1. Author of the decree (Ps. 2:7–9). 2. Author of election (Eph. 1:3–6). 3. Begetter and sender of Christ (John 3:16). 4. Disciplinarian of His children (Heb. 12:9).

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THE DOCTRINE OF CHRIST

I. HIS PRE-EXISTENCE

A. Proved by the O.T. (Micah 5:2; Isa. 9:6, "Father of eternity").
B. Proved by the N.T. 1. John 1:1 in comparison with verse 14. 2. John 8:58, "Before Abraham came into being I was already in existence."
C. Proved by Works Ascribed to Christ Which Require Pre-existence (e.g., creation, Col. 1:16).
D. Proved by the Appearance of the Angel of Jehovah (Exodus 3:2, 4).
E. Proved by His Names. 1. **Logos.** 2. **Son of God.** 3. **Jehovah.**

II. HIS INCARNATION

A. Meaning. In flesh.
B. Means. The virgin birth. 1. **Predicted** (Isa. 7:14). 2. Proved. Feminine relative pronoun used in Matthew 1:16, which declares that the birth of Jesus was of Mary only and not of Joseph.
C. Reasons. 1. To reveal God to men (John 1:18). 2. To provide an example for living (I Peter 2:21). 3. To provide the sacrifice for sin (Heb. 10:1-10). 4. To destroy the works of the devil (I John 3:8). 5. To be a merciful High Priest (Heb. 5:1-2). 6. To fulfill the Davidic covenant (Luke 1:31-33). 7. To be highly exalted (Phil. 2:9).
D. The Person. The Person of the Incarnate Christ included: 1. Undiminished deity. 2. Perfect humanity. 3. United in one Person forever.

III. HIS HUMANITY

A. He Had a Human Body. 1. Born of a woman (Gal. 4:4). 2. Subject to growth (Luke 2:52). 3. Seen and handled by men (I John 1:1; Matt. 26:12). 4. Sinless (Heb. 4:15).
B. He Had a Human Soul and Spirit (Matt. 26:38; Luke 23:46).
C. He Was Subject to the Limitations of Humanity. 1. He hungered (Matt. 4:2). 2. He was thirsty (John 19:28). 3. He grew tired (John 4:6). 4. He wept (John 11:35). 5. He was tested (Heb. 4:15).
D. He Had Human Names. 1. Son of Man (Luke 19:10). 2. Jesus (Matt. 1:21). 3. Son of David (Mark 10:47). 4. Man (Isa. 53:3; I Tim. 2:5).
E. He Was Able to Die.

IV. HIS DEITY

A. Proved by His Names. 1. God (Heb. 1:8). 2. Son of God (Matt. 16:16; 26:61-64a). 3. Lord (Matt. 22:43-45). 4. King of kings and Lord of lords (Rev. 19:16).
B. Proved by His Characteristics. 1. Omnipotence (Matt. 28:18). 2. Omniscience (John 1:48). 3. Omnipresence (Matt. 18:20). 4. Life (John 1:4). 5. Truth (John 14:6). 6. Immutability (Heb. 13:8).
C. Proved by His Works. 1. Creates (John 1:3). 2. Sustains (Col. 1:17). 3. Forgives sin (Luke 7:48). 4. Raises the dead (John 5:25). 5. Judges (John 5:27). 6. Sends the Holy Spirit (John 15:26).
D. Proved by Worship That Is Given Him. 1. By angels (Heb. 1:6). 2. By men (Matt. 14:33). 3. By all (Phil. 2:10).
E. Proved by Equality in the Trinity. 1. With the Father (John 14:23; 10:30). 2. With the Father and the Spirit (Matt. 28:19; II Cor. 13:14).

V. HIS EARTHLY LIFE

A. His Preparation. 1. Birth. 2. Infancy, childhood, and growth to maturity. 3. Baptism. 4. Temptation.
B. His Preaching. 1. Early ministry in Judea (John 2:13—4:3). 2. Ministry in Galilee (Mark 1:14—9:50). 3. Perean ministry (Luke 9:51—19:28).
C. His Passion. 1. The last week in Jerusalem (Luke 19:29—22:46). 2. Betrayal and arrest (John 18:2-13). 3. Trial before Annas (John 18:12-24). 4. Trial before Caiaphas (Mark 14:53—15:1). 5. Trial before Pilate (Mark 15:1-5). 6. Trial before Herod (Luke 23:8-12). 7. Second trial before Pilate (Mark 15:6-15). 8. Crucifixion. 9. Burial. 10. Resurrection.
D. His Postresurrection Ministry and Ascension.

VI. THE KENOSIS

A. Meaning. Literally, emptying; i.e., What were the limitations of the Incarnate Christ on earth?
B. Scripture. Philippians 2:7, "made himself of no reputation."
C. True Doctrine of Kenosis. It involves: 1. The veiling of His preincarnate glory. 2. His condescension in taking the likeness of sinful flesh in the incarnation. 3. The voluntary nonuse of certain attributes during His earthly life.
D. False Theory of Kenosis. Christ gave up certain attributes during His earthly life. If so, then He ceased to be God during that time.

VII. HIS IMPECCABILITY

A. Meaning. Christ was not able to sin. It does not mean merely that Christ was able not to sin.

B. Objection. If Christ was unable to sin, He could not have been tempted genuinely and therefore could not be a sympathetic High Priest (Heb. 4:15).
C. Answer. The reality of testing does not lie in the moral nature of the one tested, and the possibility of sympathizing does not depend on one-to-one correspondence in the problems which call forth sympathy.
D. Results. 1. Testing proved sinlessness of Christ. 2. Testing made Him a sympathizing High Priest.

VIII. HIS DEATH **(See also Doctrine of Salvation)**
A. Its Prominence. 1. In O.T. it is the scarlet thread of which Christ Himself spoke (Luke 24:27, 44). 2. In N.T. it is mentioned at least 175 times. 3. In relation to the incarnation it is the purpose of the incarnation (Matt. 20:28; Heb. 2:14). 4. In relation to the gospel it is its heart (I Cor. 15:1-3).
B. Its Description. 1. **A ransom.** The death of Christ paid the price of the penalty for sin (Matt. 20:28; I Tim. 2:6). 2. **A reconciliation.** The position of the world was changed by Christ's death so that all men are able now to be saved (II Cor. 5:18-19). 3. **A propitiation.** God is satisfied with that which Christ's death accomplished (I John 2:2). 4. **A substitution.** Christ died in the place of the sinner (II Cor. 5:21). 5. **A proof** of the love of God (Rom. 5:8).
C. False Theories of Christ's Death. Almost all false theories can be classified into three categories. 1. **Moral influence or example theory.** Christ's death was only for the purpose of exerting a good influence on us. 2. **Governmental.** God's government necessitates His making an example of Christ to show His displeasure toward sin. 3. **Neoorthodox view.** Christ's death was a revelation of the love of God and the sinfulness of man but not a substitution for man's sin. There is an additional theory: 4. **The ransom to Satan view,** which held that Christ's death was a ransom to Satan. It was a ransom, but the Bible does not say it was paid to Satan.

IX. HIS RESURRECTION
A. The Fact of the Resurrection. 1. The empty tomb. 2. The appearances. a. To Mary Magdalene (John 20:11-17). b. To the other women (Matt. 28:9-10). c. To Peter (I Cor. 15:5). d. To disciples on road to Emmaus (Luke 24:13-35). e. To the ten disciples (Luke 24:36-43). f. To the eleven disciples (John 20:26-29). g. To seven disciples by Galilee (John 21:1-23). h. To more than 500 (I Cor. 15:6). i. To the eleven at the ascension (Matt. 28:16-20). 3. The existence of the Christian Church. 4. The change in the disciples. 5. The day of Pentecost. 6. The change of the day of worship to Sunday.
B. The Nature of His Resurrection Body. 1. It was a real body (John 20:20). 2. It was identified as the same one laid in the tomb (John 20:25-29). 3. It was changed so as never again to be subject to death and limitations.
C. The Significance of the Resurrection. 1. **To Christ.** a. It proved Him to be the Son of God (Rom. 1:4). b. It confirmed the truth of all He said (Matt. 28:6). 2. **To all men.** a. It makes certain the resurrection of all (I Cor. 15:20-22). b. It makes certain the coming judgment (Acts 17:31). 3. **To believers.** a. It gives assurance of acceptance with God (Rom. 4:25). b. It guarantees power for service (Eph. 1:19-22). c. It guarantees the believer's resurrection (II Cor. 4:14). d. It designates Christ as Head of the Church (Eph. 1:19-22). e. It means a sympathetic High Priest in Heaven (Heb. 4:14-16).

X. HIS ASCENSION
A. Characteristics. (Acts 1:9-11).
B. Significance. 1. End of period of limitation. 2. Exaltation (Eph. 1:20-23). 3. Forerunner (Heb. 6:20). 4. High priestly ministry (Heb. 4:14-16). 5. Preparing a place (John 14:2). 6. Headship over the Church (Col. 1:18).

XI. HIS PRESENT MINISTRY
Christ's present ministry in Heaven is all directly or indirectly related to His mediatorship and is revealed under seven figures.
A. Last Adam and New Creation. (I Cor. 15:45; II Cor. 5:17). Meaning: to give life.
B. Head and Body of Christ. (Col. 1:18, 24). Meaning: direction, nurture, giving of gifts.
C. Shepherd and Sheep. (John 10). Meaning: leading, caring.
D. Vine and Branches. (John 15). Meaning: fruit.
E. Chief Cornerstone and Stones of the Building. (I Cor. 3:11; I Peter 2:4-8). Meaning: life, security.
F. High Priest and Royal Priesthood. (I Peter 2:5-9). Meaning: sacrifice, intercession.
G. Bridegroom and Bride. (Eph. 5:25-27). Meaning: preparedness.

XII. HIS RETURN **(See Doctrine of Future Things)**

THE DOCTRINE OF THE HOLY SPIRIT

I. THE PERSONALITY OF THE SPIRIT
A. Proved by His Characteristics. 1. He is intelligent (I Cor. 2:10-11). 2. He has feelings (Eph. 4:30). 3. He has will (I Cor. 12:11).
B. Proved by His Works. 1. He teaches (John 14:26). 2. He guides (Rom. 8:14). 3.

He commissions (Acts 13:4). 4. He commands men (Acts 8:29). 5. He restrains (Gen. 6:3). 6. He intercedes (Rom. 8:26). 7. He speaks (John 15:26; II Peter 1:21).
C. Proved by What Is Ascribed to Him. 1. He can be obeyed (Acts 10:19–21). 2. He can be lied to (Acts 5:3). 3. He can be resisted (Acts 7:51). 4. He can be reverenced (Ps. 51:11). 5. He can be blasphemed (Matt. 12:31). 6. He can be grieved (Eph. 4:30). 7. He can be outraged (Heb. 10:29).
D. Proved by Unusual Grammar. In spite of the fact that the Greek word for Spirit is neuter in gender, several times masculine pronouns are used to replace the neuter noun, contradicting all normal rules of grammar but indicating the personality of the Spirit (John 16:13–14; 15:26; 16:7–8).

II. THE DEITY OF THE SPIRIT
A. Proved by His Names. 1. Names which relate the Spirit equally to other persons of the Trinity (I Cor. 6:11). 2. Names which show Him doing works which only God can do (Rom. 8:15; John 14:16).
B. Proved by His Characteristics. The Spirit possesses divine attributes. 1. Omniscience (I Cor. 2:10–11). 2. Omnipresence (Ps. 139:7). 3. Omnipotence (Gen. 1:2). 4. Truth (I John 5:6). 5. Holiness (Luke 11:13). 6. Life (Rom. 8:2). 7. Wisdom (Isa. 40:13).
C. Proved by His Works. Works which only God can do are said to be done by the Spirit. 1. Creating (Gen. 1:2). 2. Inspiring (II Peter 1:21). 3. Begetting Christ (Luke 1:35). 4. Convincing men (John 16:8). 5. Regenerating (John 3:5–6). 6. Comforting (John 14:16). 7. Interceding (Rom. 8:26–27). 8. Sanctifying (II Thess. 2:13).
D. Proved by His Being Equally Associated with Other Persons of the Trinity. (Acts 5:3–4; Matt. 28:19; II Cor. 13:14).

III. THE PROCESSION OF THE SPIRIT
A. Definition. Procession is an attempt to describe the eternal relationship between the Spirit and the other two persons of the Trinity. He proceeded from them eternally and without any dividing of or change in God's nature.
B. History. This concept was formulated in the Constantinopolitan Creed in 381. In 589 the Synod of Toledo added the famous "filioque" clause, which stated that the Spirit proceeded from the Father *and* the Son.
C. Scripture. John 15:26 expressly says the Spirit proceeds from the Father, while the idea of His proceeding from the Son also comes from such verses as Galatians 4:6, Romans 8:9, and John 16:7.

IV. TYPES AND ILLUSTRATIONS OF THE SPIRIT
A. Clothing (Luke 24:49, ASV).
B. Dove (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32).
C. Earnest (II Cor. 1:22; 5:5; Eph. 1:14).
D. Fire (Acts 2:3).
E. Oil (Luke 4:18; Acts 10:38; II Cor. 1:21; I John 2:20).
F. Seal (II Cor. 1:22; Eph. 1:13; 4:30).
G. Servant (Gen. 24).
H. Water (John 4:14; 7:38–39).
I. Wind (John 3:8; Acts 2:1–2).

V. THE WORK OF THE SPIRIT IN THE O.T.
A. In Creation. The Spirit gave to the creation: 1. Life (Ps. 104:30; Job 33:4). 2. Order (Isa. 40:12; Job 26:13). 3. Adornment (Ps. 33:6; Job 26:13). 4. Preservation (Ps. 104:30).
B. In Man. 1. Selective indwelling. a. The Spirit was *in* certain people in O.T. times (Gen. 41:38; Num. 27:18; Dan. 4:8; 5:11–14; 6:3). b. The Spirit came *upon* many (Judges 3:10; 6:34; 11:29; 13:25; I Sam. 10:9–10; 16:13). c. The Spirit *filled* some (Exodus 31:3; 35:31). Thus His personal relationship to men in the O.T. was limited, for not all experienced His work nor was it necessarily permanent in each case (Ps. 51:11). 2. Enablement for service (especially in the construction of the tabernacle, Exodus 31:3, but also in other instances, Judges 14:6). 3. General restraint of sin (Gen. 6:3).

VI. THE WORK OF THE SPIRIT IN REVELATION AND INSPIRATION
A. Definitions. 1. Revelation means the disclosure of that which was previously unknown. Revelation concerns the material (i.e., what). 2. Inspiration is God's superintending of human authors so that, using their own individual personalties, they composed and recorded without error His revelation to man in the words of the original autographs. Inspiration concerns the manner (i.e., how).
B. The Author of Revelation Is the Holy Spirit (II Peter 1:21; cf. II Sam. 23:2; Ezek. 2:2; Micah 3:8; Matt. 22:43; Acts 1:16; 4:25).
C. The Means of Revelation. The spirit used: 1. Spoken word (Exodus 19:9). 2. Dreams (Gen. 20, 31). 3. Visions (Isa. 6:1). 4. Written Word (John 14:26; I Cor. 2:13). 5. Christ.
D. The Author of Inspiration Is the Spirit. 1. Of the O.T. (II Sam. 23:2–3; II Tim. 3:16; Mark 12:36; Acts 1:16; 28:25; Heb. 3:7; 10:15–16). 2. Of the N.T. a. N.T. inspiration was pre-authenticated by Christ (John 14:26). b. It is asserted by the writers of the N.T. (I Cor. 14:37; Gal. 1:7–8; I Thess. 4:2, 15; II Thess. 3:6, 12, 14). c. It is attested to by the

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apostles of each other's writings (I Tim. 5:18; II Peter 3:16).

VII. THE WORK OF THE SPIRIT IN THE LIFE OF CHRIST

A. In His Virgin Birth. The Spirit caused Christ's conception in Mary's womb (Luke 1:35).

B. In His Life. 1. Christ was anointed by the Spirit (Luke 4:18; Acts 10:38). It occurred at His baptism but was not the same as baptism (John 1:32). Anointing meant empowering for service. 2. Christ was filled with the Spirit (Luke 4:1). 3. Christ was sealed with the Spirit (John 6:27). 4. Christ was led by the Spirit (Luke 4:1). 5. Christ was empowered by the Spirit (Matt. 12:28).

C. In His Death (Heb. 9:14, and some use Rom. 1:4).

D. In His Resurrection (I Peter 3:18 possibly).

VIII. THE WORK OF THE SPIRIT IN SALVATION

A. Convicting (John 16:8-11). 1. **Definition.** To convict (John 16:8) means to place the truth of the gospel in a clear light before the unsaved so that it is acknowledged as truth whether or not Christ is received as Saviour. 2. **Detail.** a. Of sin. Man's state of sin is because of his unbelief. b. Of righteousness. Man is convinced of Christ's righteousness because He ascended to the Father. c. Of judgment. The Spirit convicts of coming judgment because Satan (the greatest enemy) has already been judged.

B. Regenerating (Titus 3:5). 1. **Definition.** The act of begetting by God, which imparts eternal life. 2. **Means.** It is a work of God, particularly the Spirit (John 3:3-7; Titus 3:5). Faith is the human requirement which enables the Spirit to regenerate, and the Word of God provides the content for faith. 3. **Characteristics.** a. It is instantaneous, not a process (though its antecedents and consequences may be processes). b. It is nonexperiential (not derived from or based on experience though the experiences of the Christian life will follow). 4. **Consequences.** a. A new nature (II Cor. 5:17). b. A new life (I John 2:29).

C. Indwelling (I Cor. 6:19). 1. **The persons indwelt.** All true believers because: a. Sinning Christians are said to be indwelt (I Cor. 6:19). b. The Spirit is a gift (Rom. 5:5). c. The absence of the Spirit is a proof of being unsaved (Rom. 8:9*b*). 2. **The permanence of indwelling.** Believers may lose the filling but not the indwelling (John 14:16). 3. **Some problems in indwelling.** a. Is obedience a condition (Acts 5:32)? Yes, but it is obedience to the faith (Acts 6:7; Rom. 1:5). b. Were not some only temporarily indwelt? Yes, but not since Pentecost (I Sam. 16:14; Ps. 51:11). c. What is the relation of anointing to indwelling? They occur at the same time but for different purposes: indwelling to bring the presence of God into the Christian's life, and anointing to enable the Christian to be taught (I John 2:20, 27).

D. Baptizing (I Cor. 12:13). 1. **Characteristics of baptizing.** a. It occurs only in the Church Age (it was still future in Acts 1:5). b. It involves all believers (I Cor. 12:13; Eph. 4:5). c. It happens only once (aorist tense in I Cor. 12:13.) 2. **Consequences of baptizing.** a. It makes believers members of the Body of Christ. b. It unites them with Christ in His death with respect to the sin nature (Rom. 6:1-10).

E. Sealing. 1. **The agent**—the Father (II Cor. 1:22; Eph. 1:13; 4:30). 2. **The means**—the Spirit is the seal. 3. **The extent**—for all believers. 4. **The time**—at the time of conversion. 5. **The purpose.** Sealing means the certainty of being possessed by God and preserved until the day of redemption. It is a guarantee of the Christian's security.

IX. THE GIFTS OF THE SPIRIT

A. Definition. A spiritual gift is a God-given ability for service. It is not a place of service nor a ministry to an age group nor a procedure. It is the ability wherever used and upon whomever and by whatever means.

B. Distribution. 1. **Source**—the Spirit (I Cor. 12:11). 2. **Extent.** Every believer has some but not all gifts (I Peter 4:10). 3. **Time.** Every generation may or may not have all the gifts. Some gifts were for the founding of the church (Eph. 2:20) and would not be expected to be given after the foundation had been laid. Certain spectacular gifts were given to the first generation of Christians but not to the second (Heb. 2:3-4).

C. Development. Abilities can and must be developed by the one to whom given; e.g., the gift of teaching needs development by study.

D. Description. Lists of gifts are found in Romans 12:6-8; I Corinthians 12:8-10, 28-30; Ephesians 4:11.

X. THE FILLING OF THE SPIRIT

A. Definition. Being filled means being controlled by the Spirit (Eph. 5:18).

B. Characteristics. 1. Filling is demanded (Eph. 5:18, the verb is imperative). 2. Filling is repeated (Acts 2:4; 4:31). 3. Filling produces Christlikeness (Gal. 5:22-23).

C. Conditions for Being Filled. 1. **A dedicated life.** Yielding to the Spirit's control, while demanded, is voluntary and necessitates an act of dedication. This includes two aspects: initial dedication (Rom. 12:1-2) and continual direction of one's life (Rom. 8:14). 2. **An undefeated life.** Victory over sin in daily experience is necessary in being controlled by the Spirit (Eph. 4:30). This means responding to the light of the Word as it is continually revealed (I John 1:7). 3. **A dependent life** (Gal. 5:16).

D. Consequences. Being filled or controlled by the Spirit means: 1. A Christlike char-

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acter (Gal. 5:22-23). 2. Worship and praise (Eph. 5:18-20). 3. Submissiveness (Eph. 5:21). 4. Service (John 7:37-39).

XI. OTHER MINISTRIES OF THE SPIRIT
A. Teaching (John 16:12-15).
B. Guiding (Rom. 8:14).
C. Assuring (Rom. 8:16).
D. Praying (Rom. 8:26; Eph. 6:18).

XII. THE WORK OF THE SPIRIT IN THE FUTURE
A. In the Tribulation. The Spirit will work in salvation and filling (Zech. 12:10; Joel 2:28-32).
B. In the Kingdom. 1. The Spirit will be upon the King (Isa. 11:2-3). 2. The Spirit will be in God's people (Jer. 31:33).

THE DOCTRINE OF ANGELS

I. THE EXISTENCE OF ANGELS
A. The Teaching of Scripture. Existence taught in at least 34 books of Bible. Angel occurs about 275 times.
B. The Teaching of Christ. Christ assumed and taught the existence of angels (Matt. 18:10; 26:53).

II. THE CREATION OF ANGELS
A. Fact of Their Creation Is Shown in Colossians 1:16.
B. Time. Before the Creation of the World (Job 38:6-7).
C. State of Their Creation Was in Holiness (Jude 6).

III. THE PERSONALITY OF ANGELS
A. Intellect (I Peter 1:12).
B. Emotion (Luke 2:13).
C. Will (Jude 6).

IV. THE NATURE OF ANGELS
A. They Are Spirit Beings (Heb. 1:14).
B. They Are Without Power to Reproduce After Their Kind (Mark 12:25). Angels are designated by masculine gender in Scripture (Gen. 18:1-2; cf. Zech. 5:9 for possible exception).
C. They Do Not Die (Luke 20:36).
D. They Are Distinct from Human Beings (Ps. 8:4-5).
E. They Have Great Power (II Peter 2:11).

V. NUMBER OF THE ANGELS. Innumerable (Heb. 12:22).

VI. ORGANIZATION OF THE ANGELS
A. One Archangel Is Named, Michael (Jude 9).
B. Chief Princes (Dan. 10:13).
C. Ruling Angels (Eph. 3:10).
D. Guardian Angels (for all, Heb. 1:14; for children, Matt. 18:10).
E. Seraphim (Isa. 6:1-3). Have to do with worship of God.
F. Cherubim (Gen. 3:22-24). Guarding holiness of God.
G. Elect Angels (I Tim. 5:21).

VII. THE MINISTRIES OF ANGELS
A. To Christ. 1. Predicted His birth (Luke 1:26-33). 2. Announced His birth (Luke 2:13). 3. Protected the Baby (Matt. 2:13). 4. Strengthened Christ after temptation (Matt. 4:11). 5. Prepared to defend Him (Matt. 26:53). 6. Strengthened Him in Gethsemane (Luke 22:43). 7. Rolled away stone from tomb (Matt. 28:2). 8. Announced the resurrection (Matt. 28:6).
B. To Believers. 1. General ministry of aiding (Heb. 1:14). 2. Involved in answering prayer (Acts 12:7). 3. Observe Christians' experiences (I Cor. 4:9; I Tim. 5:21). 4. Encourage in time of danger (Acts 27:23-24). 5. Interested in evangelistic effort of Christians (Luke 15:10; Acts 8:26). 6. Care for righteous at death (Luke 16:22; Jude 9).
C. To the Nations. 1. Michael seems to be related to Israel (Dan. 12:1). 2. Angels are God's agents in the execution of His providence (Dan. 10:21). 3. Angels will be involved in the judgments of the tribulation (Rev. 8, 9, 16).
D. To Unbelievers. 1. Announce impending judgments (Gen. 19:13; Rev. 14:6-7). 2. Inflict punishment (Acts 12:23). 3. Act as reapers in separation at end of the age (Matt. 13:39).

THE DOCTRINE OF SATAN

I. THE EXISTENCE OF SATAN
A. The Teaching of Scripture. The existence of Satan is taught in seven O.T. books and by every N.T. writer.
B. The Teaching of Christ. He acknowledged and taught the existence of Satan (Matt.

13:39; Luke 10:18; 11:18).

II. THE PERSONALITY OF SATAN
A. He Possesses Intellect (II Cor. 11:3).
B. He Has Emotions (Rev. 12:17).
C. He Has a Will (II Tim. 2:26).
D. He Is Treated as a Morally Responsible Person (Matt. 25:41).
E. Personal Pronouns Are Used of Him (Job 1).

III. THE DESIGNATIONS OF SATAN
A. Names. 1. **Satan** (adversary). 2. **Devil** (slanderer). 3. **Lucifer** (son of the morning). 4. **Beelzebub** (Matt. 12:24). 5. **Belial** (II Cor. 6:15).
B. Titles. 1. **Evil one** (I John 5:19, ASV). 2. **Tempter** (I Thess. 3:5). 3. **Prince of this world** (John 12:31). 4. **God of this age** (II Cor. 4:4). 5. **Prince of the power of the air** (Eph. 2:2). 6. **Accuser of the brethren** (Rev. 12:10).
C. Representations. 1. **Serpent** (Rev. 12:9). 2. **Dragon** (Rev. 12:3, with horns and a tail!). 3. **Angel of light** (II Cor. 11:14).

IV. THE NATURE OF SATAN
A. His Character. 1. He is a creature (Ezek. 28:14). 2. He is a spirit being (Eph. 6:11-12). 3. He is of the order of angels called cherubim (Ezek. 28:14). 4. He was the highest of all angelic creatures (Ezek. 28:12).
B. His Personality Traits. 1. He is a murderer (John 8:44). 2. He is a liar (John 8:44). 3. He is a confirmed sinner (I John 3:8). 4. He is an accuser (Rev. 12:10). 5. He is an adversary (I Peter 5:8).
C. His Limitations. 1. He is a creature and therefore not omniscient or infinite. 2. He can be resisted by the Christian (James 4:7). 3. God places limitations on him (Job 1:12).

V. THE ORIGINAL STATE AND FALL OF SATAN
A. Satan's Privileges (Ezek. 28:11-15).
B. Satan's Sin (Isa. 14:12-20). 1. **The Person** (vv. 12, 15-20). a. His name (v. 12). b. His power (vv. 15-20). 2. **The Sin** (vv. 13-14). a. "I will ascend into heaven." b. "I will exalt my throne above the stars of God." (Either actual stars or other angels.) c. "I will sit on the mount of the assembly in the far north." (Either assembly of angels or of Israel under Messianic rule.) d. "I will ascend above the heights of the clouds [usurp the glory of God]." e. "I will be like the most High." (Satan wanted to be the possessor of Heaven and earth.) His sun is called pride in I Timothy 3:6, and it may be characterized as counterfeiting God (like the Most High).
C. Satan's Punishment (Ezek. 28:16-19).

VI. SATAN'S JUDGMENTS
A. Cast Out of His Original Position in Heaven (Ezek. 28:16).
B. Judgment Pronounced in Eden (Gen. 3:14-15).
C. Judged at the Cross (John 12:31).
D. Cast Out in the Midst of the Tribulation Period (Rev. 12:13).
E. Confined in the Abyss at the Beginning of the Millennium (Rev. 20:2).
F. Cast into the Lake of Fire at the End of the Millennium (Rev. 20:10).

VII. THE WORK OF SATAN
A. In Relation to the Redemptive Work of Christ. 1. Prediction of conflict (Gen. 3:15). 2. Temptation of Christ (Matt. 4:1-11). 3. Satan used various people to attempt to thwart the work of Christ (Matt. 2:16; John 8:44; Matt. 16:23). 4. He possessed Judas' body for the betrayal (John 13:27).
B. In Relation to the Nations. 1. He deceives them now (Rev. 20:3). 2. He will gather them to the battle of Armageddon (Rev. 16:13-14).
C. In Relation to Unbelievers. 1. He blinds their minds (II Cor. 4:4). 2. He snatches the Word from their hearts (Luke 8:12). 3. He uses men to oppose God's work (Rev. 2:13).
D. In Relation to the Christian. 1. He tempts him to lie (Acts 5:3). 2. He accuses and slanders him (Rev. 12:10). 3. He hinders his work (I Thess. 2:18). 4. He employs demons to attempt to defeat him (Eph. 6:11-12). 5. He tempts to immorality (I Cor. 7:5). 6. He sows tares among believers (Matt. 13:38-39). 7. He incites persecutions against them (Rev. 2:10).

VIII. THE DEFENSE OF THE BELIEVER AGAINST SATAN
A. The Present Intercessory Work of Christ (John 17:15).
B. The Purpose of God May Include Using Satan for Beneficial Purposes in the Life of the Christian (II Cor. 12:7).
C. The Christian Should Never Speak of Satan Contemptuously (Jude 8-9).
D. The Believer Should Be on Guard (I Peter 5:8).
E. The Believer Should Take a Stand Against Satan (James 4:7).
F. The Believer Should Use His Armor (Eph. 6:11-18).

DOCTRINE OF DEMONS

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I. ORIGIN OF DEMONS

A. Souls of Departed Evil People. A heathen Greek view.

B. Disembodied Spirits of a Pre-Adamic Race. The Bible nowhere speaks of such a race.

C. The Offspring of Angels and Antediluvian Women (Gen. 6:1-4).

D. Fallen Angels. Satan is an angel, and is called prince of the demons (Matt. 12:24) indicating that the demons are angels, not a pre-Adamic race. Furthermore, Satan has well-organized ranks of angels (Eph. 6:11-12), and it is reasonable to suppose that these are the demons. Some demons are confined already (II Peter 2:4; Jude 6) and some are loose to do Satan's work. It is thought by some that the reason certain demons are presently confined is that they participated in the sin of Genesis 6:1-4.

II. CHARACTERISTICS OF DEMONS

A. Their Nature. They are spirit beings. Note that the demon in Matthew 17:18 is called an unclean spirit in the parallel account in Mark 9:25. See also Ephesians 6:12.

B. Their Intellect. They know Jesus (Mark 1:24), their own doom (Matt. 8:29), the plan of salvation (James 2:19). They have a well-developed system of doctrine of their own (I Tim. 4:1-3).

C. Their Morality. They are called unclean spirits, and their doctrine leads to immoral conduct (I Tim. 4:1-2).

III. ACTIVITY OF DEMONS

A. In General. 1. Demons attempt to thwart the purpose of God (Dan. 10:10-14; Rev. 16:13-16). 2. Demons extend the authority of Satan by doing his bidding (Eph. 6:11-12). 3. Demons may be used by God in the carrying out of His purposes (I Sam. 16:14; II Cor. 12:7).

B. In Particular. 1. Demons can inflict diseases (Matt. 9:33; Luke 13:11, 16). 2. Demons can possess men (Matt. 4:24). 3. Demons can possess animals (Mark 5:13). 4. Demons oppose the spiritual growth of God's children (Eph. 6:12). 5. Demons disseminate false doctrine (I Tim. 4:1).

IV. DEMON POSSESSION

A. Definition of Demon Possession. Demon possession means a demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body. Demon possession is to be distinguished from demon influence or demon activity in relation to a person. The work of the demon in the latter is from the outside; in demon possession it is from within. By this definition a Christian cannot be possessed by a demon since he is indwelt by the Holy Spirit. However, a believer can be the target of demonic activity to such an extent that he may give the appearance of demon possession.

B. Effects of Demon Possession. 1. Sometimes physical disease (Matt. 9:32-33), but physical disease and demon possession are distinguished in Scripture (Acts 5:16). 2. Sometimes mental derangement is due to demon possession (Matt. 17:15) but not always (Dan 4).

C. Extent of Demon Possession. 1. **As to persons.** Only unbelievers may be possessed. In the time of Christ, most instances of demon possession were among non-Israelites (i.e., nonreligious). 2. **As to time.** Usually there is an outbreak of demon activity when truth and light are the strongest (e.g., time of Christ).

V. DESTINATION OF DEMONS

A. Temporary Destiny. 1. Some free ones were cast into the abyss (Luke 8:31; cf. Rev. 9:11). 2. Some confined ones will be loosed in the tribulation (Rev, 9:1-11; 16:13-14).

B. Permanent Destiny. Eventually all demons will be cast with Satan into the lake of fire (Matt. 25:41).

THE DOCTRINE OF MAN

I. THE ORIGIN OF MAN

A. Types of Evolutionary Theories. 1. Atheistic evolution sees spontaneous generation as the original cause. 2. Theistic evolution sees a Divine Power as the original cause and guiding force. Both may include accidental variation, natural selection, and inheritability of acquired characteristics.

B. Creationism. 1. **The evidence of Biblical revelation.** a. Extent of evidence. Although the Bible is not a textbook of science, whenever it relates a scientific fact it records it without error. b. Authority of evidence. Whatever is said as truth is authoritative. 2. **The facts in the evidence.** a. **Bara'** is used in Genesis 1:1, 21, 27. b. The word **day** is used of what we now calibrate in 24 hours, and it is used of a longer period of time. c. Creation is regarded as historical fact in many places in Scripture (Exodus 20; Ps. 8; Matt. 19; Heb. 4). d. The beginning of the first day is at Genesis 1:3. A long period of time may be involved in verse 2. e. The geological ages may be due to a catastrophe (related or not to the fall of Satan) after the original creation, or they may have been caused by the Flood.

II. THE MATERIAL PART OF MAN (BODY)

A. Its Creation (Gen. 2:7; 3:19).

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B. Its Designations. 1. **Body** (Matt. 6:22). 2. **Flesh** (Gal. 2:20, where it is a synonym for **body**). Flesh sometimes stands for the whole person (I Peter 1:24) and sometimes for the sin nature (Rom. 7:18). 3. **Body of humiliation** (Phil. 3:21). 4. **Earthen vessel** (II Cor. 4:7). 5. **Temple of the Holy Spirit** (I Cor. 6:19).
C. Its Future. All men will be raised from the dead (John 5:28-29). The unredeemed will be resurrected to eternal existence in the lake of fire (Rev. 20:12, 15) and the redeemed to Heaven.

III. THE IMMATERIAL PART OF MAN (SOUL AND SPIRIT)

A. Its Origin (Gen. 2:7).
B. Its Characteristic—"image and likeness of God." Adam's original state was one of unconfirmed creaturely holiness. He lost this by the Fall, but man still retains vestiges of God's image and likeness (I Cor. 11:7; James 3:9).
C. The Transmission of the Immaterial Part of Man. 1. **Preexistent theory.** The souls of all men were created at the beginning and are confined in physical bodies. 2. **Creationism.** The soul of man is created by God when the body is born. 3. **Traducianism.** The soul is transmitted by natural generation just as the body is.
D. The Facets of the Immaterial Part of Man. 1. **Soul.** Soul stands for the personal life or for the individual. It has emotion (Jer. 31:25) and wars against the lusts of the flesh (I Peter 2:11). 2. **Spirit.** Spirit is related to higher aspects of man (Rom. 8:16). All men have a spirit (I Cor. 2:11). It may also be corrupted (II Cor. 7:1). Although there is distinction between soul and spirit, they both are facets of the immaterial nature of man. 3. **Heart.** Heart is the largest concept of all the facets of man's immaterial nature. It is the seat of intellectual, emotional, volitional, and spiritual life of man (Heb. 4:12; Matt. 22:37; Heb. 4:7). 4. **Conscience.** Conscience is a witness within that has been affected by the Fall but which nevertheless can be a safe guide at times (I Peter 2:19; Heb. 10:22). 5. **Mind.** The mind is the facet of man's immaterial nature in which understanding is centered. The mind was affected by the Fall but is able to be renewed in Christ (Rom. 12:2). 6. **Flesh.** When flesh means the sin nature, then this too is an aspect of man's immaterial nature. It is completely corrupt and cannot be renewed but will be eradicated at death.

IV. THE FALL OF MAN

A. Attitudes Toward Genesis 3. 1. **The liberal view**—legend, a general picture of religion and morals in the light of a later period. 2. **The neoorthodox view**—myth, primal history, or "true myth." Barthians consider the account as not being historical but as expressing truths; i.e., truth without fact (if that is possible).
B. The Test. The prohibition not to eat of the fruit of the tree of the knowledge of good and evil ultimately was a test of obedience to the revealed will of God. It was certainly not merely a matter of proper diet!
C. The Fall. First, Satan attempted to get Eve to doubt the goodness of God because He had held back one tree from them (Gen. 3:1, "every"). **Second,** Satan offered Eve his substitute plan which would allow eating without the penalty (vv. 4-5). **Third,** Eve prejustified her eating (v. 6). **Fourth,** Eve ate and Adam followed.
D. The Penalties. 1. **On the serpent** (Gen. 3:14). 2. **On Satan** (v. 15). a. Enmity between hosts of evil and seed of the woman. b. Satan would be allowed to give Christ a painful but not deadly wound ("heel"). c. Satan would be given a fatal wound ("head"). 3. **On Eve and women** (v. 16). a. Pain in childbirth. b. Submission to husband. 4. **On Adam and man** (vv. 17-19). a. Cursing of the ground. b. Hard labor. 5. **On the race** (vv. 20-24). a. Broken fellowship with God. b. Physical death. c. Expulsion from Eden.

THE DOCTRINE OF SIN

I. THE ORIGIN OF SIN

A. In Relation to God. God cannot sin, and yet God's plan must have included the allowing of sin to enter the world because it included a Saviour from before the foundation of the world.
B. In Relation to Satan. Sin was found in Satan (Ezek. 28:15). This is the closest the Bible comes to stating definitely the origin of sin.
C. In Relation to the Angels. Some followed Satan in his sin.
D. In Relation to Man. Sin originated in Eden.

II. THE DEFINITION OF SIN

A. Sin Is an Illusion. This idea has taken a variety of forms of expression; e.g., our lack of knowledge is the reason we have the illusion of sin; or when evolution has had time to help us progress further, sin will disappear.
B. Sin Is That Eternal Principle of Dualism Outside of God and Independent of Him.
C. Sin Is Selfishness. This is the most frequently heard definition of sin. It is Scriptural but inadequate.
D. Sin Is a Violation of the Law. This too is Scriptural but inadequate unless the concept of law is expanded to include the character of God Himself.
E. Sin Is Anything Contrary to the Character of God. This is all-inclusive.

III. PERSONAL SIN

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A. Meaning. Sins committed by individuals. They may be willful or of ignorance. Missing the mark also involves hitting the wrong mark.
B. Penalty. Loss of fellowship.
C. Remedy. 1. **Forgiveness**—takes away the guilt of sin. 2. **Justification**—the declaration of the addition of Christ's righteousness to the believing sinner.

IV. THE SIN NATURE
A. Meaning. The sin nature is the capacity to do all those things (good or bad) that can in no way commend us to God.
B. Scriptures. II Corinthians 4:4; Ephesians 4:18; Romans 1:18—3:20.
C. Results of the Sin Nature. 1. Total depravity (unmeritoriousness of man in the sight of God). 2. Spiritual death.
D. Transmission of the Sin Nature—from parents to children (Ps. 51:5).
E. Remedy. 1. Redemption, which brings a new nature or new capacity to serve Christ. 2. The power of the Holy Spirit indwelling to give victory over the judged sin nature.

V. IMPUTED SIN
A. Meaning. That which resulted from man's participation in Adam's first sin.
B. Scripture. Romans 5:12. It means that all mankind was in Adam participating in his sin and bearing the resultant guilt.
C. Transmission of Imputed Sin. It is transmitted directly from Adam to each individual member of the race.
D. Penalty—physical death.
E. Remedy—imputed righteousness of Christ (II Cor. 5:21).

VI. SIN IN THE CHRISTIAN'S LIFE
A. The Fact of the Believer's Sinning (I John 1:8-10).
B. The Standard for the Christian—"Walk in the light" (I John 1:7).
C. The Preventives for Sin in the Christian's Life. 1. The Word of God (Ps. 119:11). 2. The intercession of Christ (John 17:15). 3. The indwelling Holy Spirit (John 7:37-39).
D. The Penalties for Sin in the Christian's Life. 1. Loss of fellowship (I John 1:6). 2. Church excommunication (I Cor. 5:4-5). 3. Chastisement (Heb. 12:6). 4. Physical death (I Cor. 11:30).
E. The Remedy for Sin in the Christian's Life—confession (I John 1:9).

THE DOCTRINE OF SALVATION

I. THE DOCTRINE OF ELECTION
A. Proof of the Election. 1. From nature. Selectivity is obvious in God's creative activity everywhere. 2. From Scripture (Rom. 9; Eph. 1; Acts 13:48; Rom. 8:27-30).
B. Meaning of Election. God's unconditioned and pretemporal choice of those individuals whom He would save.

II. THE DEATH OF CHRIST
A. The Accomplishments of the Death of Christ. 1. **Substitution.** a. Meaning. Christ died in the place of sinners. b. Words involved. (1) *Anti* is a Greek preposition which clearly means "in the place of" (Matt. 20:28). (2) *Huper* is a Greek preposition which sometimes means "for the benefit of" and sometimes "in the place of" (as in a nonatonement passage like Philemon 13 and in atonement passages like II Cor. 5:21 and I Peter 3:18). c. Results. (1) Sins are removed by substitution. (2) The righteousness of Christ is added. 2. **Redemption.** a. Meaning. (1) To pay the ransom price (II Peter 2:1). (2) To remove from the marketplace (slave market, Greek of Gal. 3:13). (3) To effect a full release (Matt. 20:28). b. Benefits. Sin paid for and the sinner released from all the consequences of sin. 3. **Reconciliation.** a. Meaning. Man's state of alienation from God is changed so that he is able to be saved (II Cor. 5:19). b. Need for reconciliation—man's enmity (Rom. 5:10). 4. **Propitiation.** a. Need—wrath of God (Rom. 1:18). b. Meaning. God is satisfied with the death of Christ for sin. c. Scripture. I John 2:2. d. Means—blood of Christ (Rom. 3:25). 5. **Judgment of the sin nature.** a. Meaning. The death of Christ made inoperative the reigning power of the sin nature (Rom. 6:1-10). b. Results. Possibility of holy living through the reigning power of the Spirit. 6. **End of the Mosaic Law** (Rom. 10:4; Col. 2:14; II Cor. 3:7-11). 7. **Ground for the Christian's cleansing from sin** (I John 1:7-9). 8. **Basis for removal of precross sins** (Rom. 3:25). 9. **Basis for the judgment of Satan and his hosts** (Col. 2:15; John 12:31).
B. The Types of the Death of Christ. 1. Offering of Isaac (Gen. 22). 2. The Passover (Exodus 12). 3. The Levitical offerings (Lev. 1—5). 4. The red heifer (Num. 19). 5. The Day of Atonement (Lev. 16). 6. The tabernacle.
C. The Theories of the Death of Christ. 1. **Ransom to Satan.** The death of Christ constituted a ransom paid to Satan for sin. 2. **Recapitulation theory.** Christ recapitulated in Himself all the stages of human life and by His life reversed the course started by Adam. His obedience compensated for the disobedience of Adam. 3. **Satisfaction theory of Anselm.** Satisfaction made to the honor of God which was offended by man's sin. 4. **Moral influence theory.** Christ's death manifested the love of God, and this should influence man to do good. Taught by Abelard. 5. **Example theory of Socinus.** Christ

was a martyr who is our example. 6. **Governmental theory.** The death of Christ was required to show God's displeasure over sin. The setup of God's government required Christ's death. Held by Grotius, Dale, Cave, Miley. 7. **Mystical theory.** Similar to moral influence though the influence in the mystical theory occurs in a more mystical rather than concrete way.

D. The Extent of the Death of Christ. Limited or unlimited atonement? Did Christ die for the elect or for all men? 1. **The meaning of redemption, reconciliation, and propitiation.** a. Redemption extends to all men as far as paying the price for sin is concerned (II Peter 2:1). b. The whole world was reconciled to God (II Cor. 5:19). c. Propitiation concerns the sins of the whole world, not simply of the elect (I John 2:2). 2. **The relevance of the universal gospel offer.** Does limited atonement vitiate the whosoever gospel invitations? 3. **The testimony of scripture** (I Tim. 4:10; I John 2:2). 4. The necessity of faith. Christ is not defeated in having died for all even though all are not ultimately saved, because personal faith is as necessary for salvation as the death of Christ. Summary: The death of Christ is unlimited in its value—it was for all men; but the death of Christ is effective only for the elect—it is applied only to those who believe.

III. THE WORK OF THE HOLY SPIRIT

A. The Need for the Spirit's Ministry. Man's depravity (Rom. 3:10-18; I Cor. 2:14; II Cor. 4:3-4; Eph. 2:1-3).

B. The Nature of the Spirit's Ministry. 1. The Spirit convicts (John 16:7-11). See Doctrine of the Holy Spirit. 2. The Spirit regenerates (Titus 3:5).

IV. THE BLESSINGS OF SALVATION

A. The Blessing of Acceptance. This is expressed by such terms as: 1. Redeemed (Rom. 3:24). 2. Reconciled (II Cor. 5:19-21). 3. Forgiven (Rom. 3:25). 4. Delivered (Col. 1:13). 5. Accepted (Eph. 1:6). 6. Justified (Rom. 3:24). 7. Glorified (Rom. 8:30).

B. The Blessing of Position. The Christian's position is: 1. Citizen of Heaven (Phil. 3:20). 2. Member of a holy and royal priesthood (I Peter 2:5, 9). 3. Member of the family of God (Eph. 2:19). 4. Adopted (Gal. 4:5). 5. Member of a peculiar people (I Peter 2:9).

C. The Blessing of an Inheritance. The child of God: 1. Is complete in Christ (Col. 2:9-10). 2. Possesses every spiritual blessing (Eph. 1:3). 3. Is an heir of Heaven (I Peter 1:4).

D. The Blessing of Enablement. Enablement is assured because the believer is: 1. Under grace (Rom. 6:14). 2. Freed from the law (II Cor. 3:6-13). 3. Indwelt by the Persons of the Godhead (Gal. 2:20; I Cor. 6:19).

V. THE SECURITY OF THE BELIEVER

A. The Issue. Can a true believer ever lose his salvation by either sinning or ceasing to believe, or in any other way?

B. The Proof of Security. The doctrine of eternal security rests on a proper concept of what God actually does when He saves a soul. 1. He loves to the uttermost (John 13:1). 2. He purposes to keep in spite of everything (John 10:28-30). 3. He intends to present us faultless before Himself (Jude 24). 4. His Son ever lives to make intercession to keep us saved (Heb. 7:25; I John 2:1). 5. His Spirit has placed us into the Body of Christ (I Cor. 12:13). 6. His Spirit has sealed us until the day of redemption (Eph. 4:30). 7. His Word guarantees that nothing (including ourselves) can separate us from Christ (Rom. 8:28-39). In order to lose one's salvation all of these works of God would have to be undone, and the Bible nowhere even hints that this is possible.

C. The Problem Passages. 1. Hebrews 6:4-6. If this teaches that one can lose his salvation, it also teaches that one can never be saved a second time. 2. John 15:6. Probably refers to the judgment seat of Christ. 3. James 2:14-26. Nonworking faith is not a faith that saves in the first place. 4. II Peter 2 and Jude are referring to false teachers, who in Jude's estimation were not true believers (Jude 19; cf. Rom. 8:9). 5. Matthew 24:13. End of what? (The great tribulation.)

VI. THE CONDITION FOR SALVATION

A. The Condition. Salvation is conditioned solely on faith in Jesus Christ. Nearly 200 times is faith or belief stated as the single condition in the N.T. (John 1:12; Acts 16:31). That faith must be placed in Christ as one's substitute for and Saviour from sin. It is not easy to believe someone whom you have never seen about the most important matter of eternal destiny, but this and only this is the way to be saved.

B. The False Additions to Faith. Through the ages other requirements in addition to faith have been wrongly added. Some of these are: 1. **Surrender** to the lordship of Christ. Christ must be Lord in the sense of Jehovah in order to be a qualified Saviour (Rom. 10:9), but Christ's personal lordship over the individual's life is not a condition for salvation. It should be a consequence of salvation and is a condition for dedication in full discipleship. 2. **Baptism.** Baptism is the visible testimony to one's salvation, but not a condition for it. Acts 2:38 should be translated, "Repent and be baptized on the basis of the remission of sins." Acts 22:16 teaches that baptism followed the arising, just as forgiveness followed the calling on the name of the Lord. The two parts of the verse should be kept distinct. Mark 16:16 is undoubtedly not a genuine part of Mark's Gospel. 3. **Repentance.** This is

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a valid condition for salvation when understood as a synonym for faith. It is a false addition to faith when understood as a prerequisite, requiring the cleansing of the life in order to be saved. 4. **Confession.** Confession is a normal result of being saved, though it may also accompany the initial act of believing. Nowhere is public confession required. In this connection, prayer may be helpful in clinching a decision, but it is not in itself a requirement for salvation.

THE DOCTRINE OF THE CHURCH

I. THE MEANING OF THE CONCEPT OF THE CHURCH

A. Negative Considerations. 1. **The Church is not Judaism** continued and enlarged. Although there is a continuity between the redeemed of all ages, the Church is a "new man" (Eph. 2:15). 2. **The Church is not the kingdom.** The kingdom is God's rule; the Church is Christ's Bride.

B. The Meaning and Uses of the Word. 1. **Literally,** "called out group or assembly." 2. **By usage** the word *church* may refer to: a. The assembly of the Jewish people (Acts 7:38). b. A heathen assembly (Acts 19:32, 39, 41). c. The Body of Christ (Col. 1:18). d. The local assembly (I Cor. 1:2).

C. The Meaning of the Body of Christ. It is that spiritual organism of which Christ is the Head, and is composed of all regenerated people from Pentecost to the rapture.

D. The Meaning of Church in the Local Sense. A local church is a group of professing believers in Christ who have been baptized and who have organized themselves for the purpose of doing God's will.

II. THE LOCAL CHURCH

A. Its Organization (Heb. 13:7, 17). 1. **Elders.** a. Meaning and distinctions. *Elder* emphasizes the office as leader in the church. *Bishop* emphasizes the function as overseer. *Pastor* is the gift of shepherding (Acts 20:28). b. Number. Every city had plurality of elders (Acts 14:23), but each house-church may have had only one or more (I Tim. 3:1-7). c. Duties. To oversee (I Tim. 3:1), to rule (I Tim. 5:17), to guard right doctrine (Titus 1:9). d. Qualifications (I Tim. 3:1-6; Titus 1:7-9). e. Ordination (I Tim. 4:14; Titus 1:5). 2. **Deacons.** a. Meaning. Servant. b. Qualifications (I Tim. 3:8-10, 12-13). c. Duties. Deacons were the servants of the elders (Acts 6:1-6) and an officially recognized group in the church (Phil. 1:1). 3. **Deaconesses.** Some justify the order of deaconess from Romans 16:1 and I Timothy 3:11. 4. **Trustees.** A necessity for continuity in holding church property.

B. Its Ordinances. 1. **Definition.** An outward rite prescribed by Christ to be performed by His Church. The word **sacrament** adds the idea of efficiently conveying grace through the ordinance. 2. **The Lord's Supper.** a. The order (I Cor. 11:23-26). b. The meaning. (1) True view—it is a memorial. (2) Consubstantiation (Lutheran view). Body and blood of Christ are present and combined with the elements. (3) Transubstantiation (Roman Catholic view). Elements are changed into body and blood of Christ. (4) Spiritual presence (Calvin). c. Frequency. "As oft," though the early church seemed to observe once a week (Acts 20:7). 3. **Baptism.** a. Meaning. Baptism means identification or association with a message and/or a group. b. Arguments for nonimmersion. (1) The Greek word **baptizo** is used in a secondary sense, "to bring under the influence," and affusion best pictures this. (2) Affusion pictures the Spirit's coming upon the believer. (3) Immersion was impossible or improbable in Acts 2:41; 8:38; 10:47; 16:33. (4) In Hebrews 9:10 the word **baptize** is used to include O.T. rituals of sprinkling. (5) Three-fourths of the Church does not immerse. c. Arguments for immersion. (1) This is the primary meaning of the Greek word **baptizo.** (2) The normal understanding of "into" and "out of" the water indicates immersion. (3) Jewish proselyte baptism was a total immersion, which points to John's and Christian baptism being the same. (4) The practice of the early Church was immersion. (5) Every case allows for it. (6) The Greek language has words for "sprinkle" and "pour" but these are never used of baptism. (7) Immersion best pictures what the baptizing work of the Spirit accomplishes according to Romans 6. 4. **Infant baptism.** a. Arguments for. (1) Baptism in the new covenant is analogous to circumcision in the old, and this was done to infants. (2) Household baptisms in the N.T. must have included infants (Acts 16:33). (3) Household promises allow for infant baptism (I Cor. 7:14). b. Arguments against. (1) The meaning of baptism restricts it to those who can consciously exercise faith. (2) Household baptisms do not specify infants though children may have been included. 5. **Rebaptism.** One instance in N.T. (Acts 19:5).

C. Its Government. Types of church government. 1. **National church** (Lutheran in Scandinavia). 2. **No government** (Plymouth Brethren). 3. **Hierarchical church** (Roman Catholic). 4. **Federal** government (Presbyterian with congregation vesting powers in ruling board of elders and deacons). 5. **Congregational** (Baptists with congregation itself deciding most questions).

D. Its Purpose. 1. To glorify God. 2. To evangelize. 3. To produce holy Christians. 4. To care for its own (I Tim. 5). 5. To do good in the world (Gal. 6:10).

III. THE UNIVERSAL CHURCH

A. The Fact of Its Existence (Matt. 16:18; Col. 1:18; Eph. 3:10).

B. The Founding of It. 1. Christ was the Founder in the sense that He was its Teacher, Builder, and the Sender of the Spirit who actually formed the Body of Christ. 2. Pentecost was the beginning since the Body of Christ is formed by the baptizing work of the Spirit (I Cor. 12:13) and this was first performed on Pentecost (Acts 1:5; 11:15).
C. The Foundation of It—Christ (Matt. 16:18; I Peter 2:4-8).
D. The Figures of It. 1. The Shepherd and the sheep (John 10). 2. The Vine and the branches (John 15). 3. The Cornerstone and the stones of the building (Eph. 2:19-21). 4. The High Priest and a kingdom of priests (I Peter 2). 5. The Head and the Body (I Cor. 12). 6. The Last Adam and the new creation (Rom. 5). 7. The Bridegroom and the Bride (Eph. 5).
E. The End of the Church Age—at the rapture (II Thess. 2; Rev. 3:10-11; I Thess. 1:10).

THE DOCTRINE OF FUTURE THINGS

I. THE SECOND COMING OF CHRIST

A. Postmillennial View. 1. **Meaning.** The second coming of Christ is after the millennium. 2. **Order of events.** The latter part of the Church Age (that is, the last 1,000 years of it) is the millennium, which will be an era of peace and abundance brought about through the efforts of the church. After this, Christ will come. Then will follow general resurrection and judgment and eternity. 3. **Method of interpretation.** Postmillennial interpretation is largely spiritualized with regard to prophecy. However, Revelation 20 will be fulfilled in the earthly kingdom that is brought in through the church's efforts.
B. Amillennial View. 1. **Meaning.** The second coming of Christ is at the end of the Church Age and there is no earthly millennium. Strictly, amillenarians believe that the present state of the righteous in Heaven is the millennium, but there is no earthly millennium. 2. **Order of events.** The Church Age will end in a time of trouble, Christ will come, there will be general resurrection and judgment, then eternity. 3. **Method of interpretation.** Amillennial interpretation spiritualizes the promises made to Israel as a nation and says they are fulfilled in the Church. According to this view, Revelation 20 describes the scene of souls in Heaven during the time between the first and second comings of Christ.
C. Premillennial View. 1. **Meaning.** The second coming of Christ will occur before the millennium. 2. **Order of events.** The Church Age ends in the time of tribulation, Christ returns to the earth, He sets up and rules His kingdom for 1,000 years, the resurrection and judgment of the unsaved occur, then eternity. 3. **Method of interpretation.** Premillennialism follows the plain, normal, literal, historical, and grammatical method of interpretation. Revelation 20 is understood literally. 4. **The question of the rapture.** Among premillennialists there is no agreement as to the time of the rapture (see next section).

II. THE RAPTURE OF THE CHURCH

A. The Time of the Rapture. Postmillennialists and amillennialists both see the rapture of the Church at the close of this age and concurrent with the second coming of Christ. Among premillennialists there are several views. 1. **Pretribulation rapture.** a. Meaning. The rapture of the Church (i.e., the coming of the Lord in the air for His saints) will take place before the seven-year period of the tribulation begins. Therefore, the Church will not go through any of the tribulation period according to this view. b. Proof cited. (1) The promise to be kept out of the hour of trouble (Rev. 3:10). (2) The removal of the residence aspect of the indwelling Spirit's work in believers requires the removal of believers too (II Thess. 2). (3) The tribulation is a time of the outpouring of the wrath of God and the Church is exempt from wrath (Rev. 6:17; cf. I Thess. 1:10; 5:9). (4) The rapture can be imminent only if it is pretribulational (I Thess. 5:6). 2. **Midtribulation rapture.** a. Meaning. The rapture will occur after three and a half years of the tribulation have passed. b. Proof cited. (1) The last trump of I Corinthians 15:52 is the same as the seventh trumpet of Revelation 11:15 and that is sounded at the middle of the tribulation. (2) The great tribulation is only the last half of Daniel's 70th week and the Church is promised deliverance only from that (Rev. 11:2; 12:6). (3) The resurrection of the two witnesses pictures the rapture of the Church, and their resurrection occurs at the middle of the period (Rev. 11). 3. **Posttribulation rapture.** a. Meaning. The rapture will occur at the end of the tribulation. The Church will be on earth during the entire tribulation. The rapture is distinct from the second coming though separated by only a very short interval of time. b. Proof cited. (1) The rapture and the second coming are described by the same words. (2) Preservation from the wrath means supernatural protection while living in that time, not deliverance from the period (as Israel was protected from the plagues while living in Egypt). (3) Saints are seen on the earth during the tribulation (Matt. 24:22). 4. **Partial rapture.** a. Meaning. Only saints who are worthy will be raptured before the wrath of God is poured out; those who have not been faithful will remain on the earth to endure the tribulation. b. Proof cited—verses like Hebrews 9.28, which require preparedness.
B. The Description of the Rapture. 1. **The Scripture.** I Thessalonians 4:13-18; I Corinthians 15:51-57; John 14:1-3. 2. **The events.** a. The descent of Christ. b. The resurrection of the dead in Christ. c. The change from mortal to immortal bodies for Christians living at the time. d. The meeting with Christ in the air to ascend to Heaven.

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III. THE TRIBULATION

A. Its Duration. It is the 70th week of Daniel and is therefore of seven years' duration (Dan. 9:27). Half the period is said to be 42 months or 1,260 days (Rev. 11:2-3).

B. Its Distinctiveness (Matt. 24:21; Rev. 6:15-17).

C. Its Description. 1. Judgment upon the world. The three series of judgments describe these judgments (seals, Rev. 6; trumpets, Rev. 8-9; bowls, Rev. 16). 2. Persecution of Israel (Matt. 24:9, 22; Rev. 12:17). 3. Salvation of multitudes (Rev. 7). 4. Rise and dominion of Antichrist (II Thess. 2; Rev. 13).

D. Its End. The tribulation ends in the gathering of the nations to the battle of Armageddon and the return of Christ to the earth (Rev. 19).

IV. THE MILLENNIUM

A. Definition. The millennium is the 1,000-year period of the earthly reign of Christ in fulfillment of the Abrahamic, Davidic, and new covenants.

B. Its Designations. The millennium is called the kingdom of Heaven (Matt. 6:10), the kingdom of God (Luke 19:11), the kingdom of Christ (Rev. 11:15), the regeneration (Matt. 19:28), the times of refreshing (Acts 3:19), and the world to come (Heb. 2:5).

C. Its Government. 1. Its Head will be Christ (Rev. 19:16). 2. Its character. A spiritual reign which will bring in peace, equity, justice, prosperity, and glory (Isa. 11:2-5). 3. Its capital will be Jerusalem (Isa. 2:3).

D. Its Relation to Satan. During this period Satan will be bound until the very end, when he will be loosed in order to deceive the nations and lead one final revolt against Christ (Rev. 20). Satan will be defeated and cast into the lake of fire forever.

V. THE FUTURE JUDGMENTS

A. Judgment of Believers' Works. 1. Time. After the church is raptured. 2. Place. In Heaven. 3. Judge. Christ. 4. Subjects judged. All in the Body of Christ. 5. Basis. Works done since time of salvation. 6. Result. Rewards or loss of rewards. 7. Scripture. I Corinthians 3:11-15; II Corinthians 5:10.

B. Judgment of the Gentiles (or Nations). 1. Time. At the second coming of Christ. 2. Place. Valley of Jehoshaphat. 3. Judge. Christ. 4. Subjects judged. Gentiles living when Christ comes. 5. Basis. Treatment of Christ's "brethren," i.e., Israel. 6. Result. Saved to enter the kingdom, or lost and cast into lake of fire. 7. Scripture. Matthew 25:31-46; Joel 3:2.

C. Judgment of Israel. 1. Time. At the second coming of Christ. 2. Place. On the earth. 3. Judge. Christ. 4. Subjects judged. Jews who are living when Christ comes. 5. Basis. Acceptance of Messiah. 6. Result. Saved to enter the kingdom, or lost. 7. Scripture. Ezekiel 20:37-38.

D. Judgment of Fallen Angels. 1. Time. Probably after the millennium. 2. Place. Unspecified. 3. Judges. Christ and believers. 4. Subjects judged. Fallen angels. 5. Basis. Disobedience to God in following Satan in his revolt. 6. Result. Cast into the lake of fire. 7. Scripture. Jude 6; I Corinthians 6:3.

E. Judgment of the Unsaved Dead. 1. Time. After the millennium. 2. Place. Before the Great White Throne. 3. Judge. Christ. 4. Subjects judged. All unsaved men who have died from the beginning to this time. 5. Basis. Rejection of a Saviour places them in this judgment, but they are shown on the basis of their own works that they deserve eternal punishment. 6. Result. Lake of fire. 7. Scripture. Revelation 20:11-15.

VI. THE RESURRECTIONS

A. The Resurrection of the Just (Luke 14:14; John 5:28-29). 1. Includes the dead in Christ, who are raised at the rapture of the Church (I Thess. 4:16). 2. Includes those saved during the tribulation period (Rev. 20:4). 3. Includes O.T. saints (Dan. 12:2—some believe they will be raised at the rapture; others, at the second coming). All these are included in the first resurrection.

B. The Resurrection of the Unjust. All unsaved people will be raised after the millennium to stand before the Great White Throne in judgment (Rev. 21:11-15). This second resurrection results in the second death for all involved.